

# LUCIFER.

## THE LIGHT-BEARER.

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WHOLE No. 964.

### The Tao of Lao-Tze—A Review.

A most interesting and valuable little book is "The Planless or Intuition Life," by Dr. L. Miller, and this in spite of poor type, poor paper, poor printing, and in every way unattractive external presentation. It is in substance a commentary on *Taoism* or the religion founded by Lao-Tze the ancient Chinese philosopher. It is somewhat startling in reading such a book to find that thoughts which have so recently come to one, as out of one's inner consciousness, were clearly expressed by a slit-eyed Chinaman 500 years before Christ. A great many Dawn-Thought ideas and a great many Christian ideas, too, were in the doctrine of this serene old Mongol.

The doctrine of Lao-Tze seems to have been a sort of quietism. It was the *Tao* (the Way). Life was One, expressed in paradoxes of separateness which were illusive. To take any extreme view, to have any extreme desire, was to increase the mistake of separateness, which mistake could only be corrected by breaking it by the emphasis of the opposite extreme, which breaking must cause suffering in proportion to the intensity of the misconception or attachment which it destroyed. The Way was to rest serenely between extremes without intense desires, attachments, ambitions, realizing ever the illusion of self and the perfect sufficiency of the All-Inclusive. The life of the sage was to be simply that of a witness of the divine order and perfect procedure.

Such a doctrine holds great truth if not carried too far. But even Lao-Tze had to go to an extreme in affirming his Golden Mean. All will, purpose, desire and action of the intellect were to be repressed as enemies, and the ideal life was consciousness without action—stillness, peace and a thoughtless contemplation and meditation on the Infinite.

"When the eating and drinking have been arranged, let one sit straight with his mouth shut and not allow a single thought to arise in his mind. Let him forget everything and keep his spirit with a settled purpose. Let his lips be glued together and his teeth be firmly pressed against one another. Let him not look at anything with his eyes, nor listen to a single sound. Let him with all his mind watch over his inward feelings. Let him draw long breaths and gradually emit them, without a break, now seeming to breathe and now not. . . . During the twelve hours of the day let one's thoughts be constantly fixed on absolute purity." . . . "You must . . . purge your mind, wash your spirit white as snow and sternly repress your knowledge." . . . "Vacancy, placidity, tastelessness, quietude, silence and non-action—this is the perfection of the Tao and its characteristics."

This is the ideal, and sufficiently absurd, but when true to its own deepest logic and not carried to such an extreme there is wonderful truth and beauty in the Tao, with its peace, gentleness, calmness, spontaneity and absence of all affectation and pretence—it must lead inevitably to an honest, temperate, kindly, simple and contented life. The Tao in its reasonable and unreasonable forms is like a key to the strength and weak-

ness of the Orient. There is much internal evidence, too, that in practice its reasonable form prevailed. The placid, conciliatory countenance of some mild-eyed Celestial seems always looking at me from these sentences. Consider these bits: "To him who holds in his hand the Great Image the whole world repairs. Men resort to him and receive no hurt, but rest, peace and the feeling of ease."

"Remember it, my disciples, act virtuously and put away the practice of priding yourselves on your virtue. If you do this, where can you go that you will not be loved?"

"The greatest politeness is to show no special respect for others; the greatest righteousness is to take no account of things; the greatest wisdom is to lay no plans; the greatest benevolence is to make no demonstration of affection; the greatest good faith is to give no pledge of sincerity."

"The great man exhibits the common sentiments of humanity by the union in himself of all its individualities. Hence when ideas come to him from without, though he has his own decided view, he does not hold it with bigotry. When he gives out his decisions which are correct the views of others do not oppose them."

"Put away your small wisdom and then your great wisdom will be bright."

"Look at the spring, the water of which rises and overflows; it does nothing, but it naturally acts so. So with the perfect man and his virtue. He does not cultivate it and nothing evades its influence. He is like the heaven which is high of itself, like the earth which is solid of itself, like the sun and moon which shine of themselves. What need is there to cultivate it? The most virtuous seems to feel himself defective. The most virtuous does not pride himself on his virtue."

"There are three precious things which I prize and hold: the first is gentleness; the second is economy; the third is humility—not daring to take precedence of others. With gentleness I can be brave. With economy I can be liberal. Not presuming to take precedence of others, I can make myself a vessel or means of the most distinguished services."

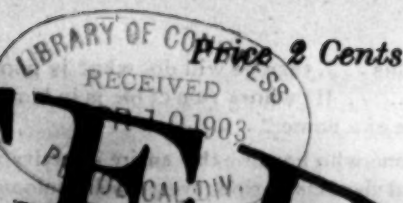
"The ideas of controversialists seem as if bound fast with cords, showing that the mind is almost dead."

"If I look at a thing from another's point of view I do not see it; only as I know it myself do I know it."

"But that view involves both a right and a wrong; and this view involves also a right and a wrong: Are there indeed or are there not two views, this and that? They have not found their point of correspondence, which is the pivot of the Tao. As soon as one finds this pivot, he stands in the center of the ring, where he can respond without end to the changing views, . . . to those affirming, . . . to those denying."

"It is only the far-reaching in thought who know how to comprehend widely different things in their original unity." . . . "Both sides of the question are admissible." . . . "All things and I are one." . . .

"Seek what you want in yourself." . . . "Let a man under-





stand this . . . then he will do what is good in the solitude of himself. . . . He whose rule of life is in himself does not act for the sake of a name."

"If one who has not this entire sincerity in himself make any outward demonstration, every such demonstration will be incorrect. The thing will enter into him and will not let go its hold."

"The spirit-like man . . . warmly nourishes harmony so as to be in accordance with all men. In his inquiries he must not set to himself any limits."

"The Heaven-honored one says, Sincerity is the first step toward the Tao." . . . "Sincere words are not fine; fine words are not sincere."

"The sage does not accumulate. The more he expends for others, the more does he possess of his own. The more he gives to others, the more does he have for himself."

"The sage is free from all self-display and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him."

How broad, sweet, free and natural it all was. To lay aside greed, interference, fear and hate, to drop all pretences, lovingly surrender one's being to the currents of the Great Life and let the spontaneous goodness of the inner nature flow to the surface like a spring—that was all. Truly this man was a divine teacher and his book a bible. Here were Pantheism ages before Spinoza, gentleness and humility centuries before Jesus, the spirit of liberty, freethought and the law of the inner life thousands of years before the Anarchists.

Dr. Miller has done a good act to bring this work before us, but sometimes I find his commentaries harder to understand than the original. I cannot resist the suspicion that much of the doctrine he expounds is Millerism and not Taoism. Thus he calls this state of quietude to which the old sage would bring us "Cosmic Consciousness." This is perhaps right as applied to the quest of Lao-Tze when he advises the seance of rigidity and inaction, but much of the time he advises his disciples to strive to be like animals and pure infants, and the state of these, if we are to follow Bucke, is not that of Cosmic Consciousness but simple consciousness. And on the whole I think this was what Lao-Tze really wanted—to lose self-consciousness entirely and revert to instinct as the perfect guide and law. But Cosmic Consciousness as expounded by Bucke is not loss of self-consciousness but such an enlargement of self-consciousness that in its perfect form one attains universal consciousness. Of course there is a sense in which these are the same, just as in a sense the flower and the root are one and the same, but to advise a branch to go back to the root-stage instead of looking forward to the flower-stage would be a paralyzing doctrine. And here is where Taoism and all Orientalism is wrong. It is unprogressive. Its reverence is all for antiquity. Its golden age is all behind and the soul must go back to attain. It makes a fool of the intellect and casts obloquy on the senses and the flesh. Its vice is indolence and its motto What's the use. The true doctrine appears rather to be that nothing is evil or inimical, but that every part, faculty, force is to be enlarged and encouraged to do its best, in harmony with all the others. And I predict that the West will assimilate this stagnant wisdom of the East and set it to blooming and fruiting again in glowing and vital forms.

Again Miller seems to be a monogamist and he tries to make Taoism inculcate that. Perhaps it does, but in the extracts he gives I fail to find any such teaching. On the contrary its deepest logic seems opposed. "Hwang-Ti ruled the world so as to make the minds of the common people all conformed to the One. Tao ruled it so as to cause the hearts of the people to cherish relative affection. . . . Then it was that men began to die prematurely." Again, "The Great Tao embraces all things,

but it does not discriminate. . . . If you select you do not reach all. . . . but the Tao neglects none."

Now all this favors the Larger Love, but flatly opposes monogamy, which is "relative affection," discrimination and selection in sex carried to their highest terms. The Tao says be calm, poised, passionless, all embracing, all-appreciating, but without intense attachments, gently loving all, neglecting none; but monogamy says neglect all for one, and love that one with passionate intensity, jealousy and clinging attachment. Monogamy says love one another that you two may be one, but the Tao says love all that you and all others may be One. In fact I know of nothing in human life that so clearly proves the truth of the wise old Chinaman's main thesis, that all the pangs of life come from partial attachments, as monogamy. In its happiest form it ever thrills with fear, disappointment and pain, and in its jealousies and bereavements the agony is tragic. On the other hand, where loves are large, gentle, generous, hospitable, sympathetic, equally ready to take hold or let go, as wisdom and kindness dictate, life is sweet, normal and sane and sharp pains are far off.

J. WM. LLOYD.

### Monogamy and Heredity.

In No. 960 Celia B. Whitehead says: "I do want to have it understood that a woman is something more than a cow or a mere procreative machine. Unless her whole being goes out to the man with whom she associates in the creative act it is unholy, 'nasty' to my mind—and I do not believe a woman can shift her whole mental and affectional attitude every two or three years. If she could it would spoil her for being a good mother."

Certainly, a woman is more than a cow or mere procreating machine. Yet when she does assume the procreative function, her first duty is to take every precaution that her child shall be born well. She should even be ready to set aside some of her own whims and inclinations, in order to attain that end.

I am not quite sure what Mrs. Whitehead means by "her whole being," but I suppose she means that the woman should not only feel physically attracted by the man; but should also have more affection for him than for any other man. In short, Mrs. Whitehead seems to think that a woman should only cohabit with the man she would like to spend her life with. Presumably Mrs. Whitehead would apply the same rule to men as to women. And, as she very truly says, "a woman cannot shift her whole mental and affectional attitude every two or three years." From all which I conclude that Mrs. Whitehead strongly believes in monogamy.

Now, is monogamy favorable to the production of the best children? Mrs. Whitehead dislikes books and science; I will therefore meet her on the ground of everyday facts. What do the breeders say? As they devote their lives to the business, their opinion should be worth a good deal. If monogamy is the best way to breed men, it must also be the best way to breed dogs and horses; for I presume Mrs. Whitehead will not allege that the laws of animal heredity differ from those of human heredity.

Now, no breeder of dogs, horses, cattle, sheep, or any other kind of animal, would ever dream of breeding on monogamous principles. The very essence of successful breeding is the careful selection of a very few animals to be fathers, and the rigorous rejection of the great majority. Indeed, among many kinds of domestic animals, most of the males are emasculated, in order to make sure that they do not breed.

Monogamy is the very reverse of all this. Its principle is that every woman should have her children by a different father from every other woman. Scientific breeding demands that very few shall be fathers; monogamy demands that all shall be fathers and shall have an equal chance of leaving many offspring. Monogamy is the absolute negation of all scientific breeding.

By following the method of selection and rejection for ages, breeders have worked miracles. Consider the varieties of dogs, the greyhound, the bloodhound, the bulldog, the collie, the span-



iel. All are as different from each other as possible, and yet each is perfectly fitted for its intended function. Yet all have been developed by selection and rejection from common species of wild dogs, very like the wolf.

Breeders have wonderfully changed the mental and moral, as well as the physical, qualities of animals. The very words "tame" and "wild" at once indicate the difference, for the change from wildness to tameness is nothing but mental and moral change. Savage as the wolf is, man has, by selection alone, evolved the St. Bernard and the spaniel from a wolf-like progenitor. Indeed the average dog, in spite of his ferocious ancestry, is morally superior to the average man. Moreover, breeders have evolved many special mental qualities in animals for certain purposes. The essential characteristics of the pointer and the turnspit dog are certain mental qualities.

The eminent agriculturist Youatt describes selection as "that which enables the agriculturist not only to modify the character of his flock, but to change it altogether. It is the magician's wand, by means of which he may summon into life whatever form and mold he pleases." Lord Somerville, speaking of sheep breeders, says: "It would seem as if they had chalked out upon a wall a form perfect in itself, and then had given it existence."

As the laws of heredity are the same for man as for other animals, we may accomplish equally great miracles by following the same methods. Of course I do not suggest the coercive methods of breeders of animals; all that is necessary is to make each woman free to do what she pleases with her own person, and then to educate her in the wise choice of a father for her child.

Some people, including the editor, believe that this can be left to instinct alone. There I differ from them. I consider human instinct very unreliable, because our environment has lately undergone a complete revolution, and most of our instincts are still suited to an older environment. Most women like men who are suited to the fighting and hunting stage of human progress, but are now out of date. That is very natural, because women and their children depended, probably for hundreds of thousands of years, on having a strong man to protect them. Now we are out of that stage, and fighting and hunting men are of little use even under our competitive commercial system, while they will be worse than useless under the co-operative commonwealth. Such men may very properly be chosen as lovers, but on no account as fathers.

We can now form an idea of the relations of the sexes in the future. All will have a chance to be lovers, the consumptive, the crippled, the mentally and morally obsolete. But parenthood will be the function of only a few men, and will also be confined to sound women.

Will it be any hardship for men and women to adapt themselves to these principles of procreation? Certainly not for men. In the first place it is not a physiological necessity for a man to be a father, as it often is for a woman to be a mother. Male instincts can be satisfied without paternity actually resulting. The average man is fond of children, but somebody else's children will do well enough. Neither would it be any hardship for a man to have children by several women. All men are varietists by instinct. To a healthy man all women are charming, albeit some are more so than others.

But how about women? Would it be hard for a woman to forego being a mother by a physically diseased or morally obsolete man to whom her "whole being" went out, and to become one by a man to whom her whole being did not go out? It is difficult to say for certain. Until we have more of the new men, we shall not know what the natural inclinations of women really are. In the past women have doubtless been repelled by the treachery and cruelty of men. They have felt with Lillie D. White that "the bosom of humanity is such a cold place to rest on," and their instinct has been to stick to a good man once obtained, like grim death, and drive off all other women. I think, however, that the sex movement has revealed the fact

that a great many women are as fond of variety as any man, and the love of change and variety is in all other matters so universal that I cannot doubt it exists here also. One cannot suppose that many women will be so unfortunately constituted as to feel a repugnance to intercourse with every man capable of making a good father.

Mrs. Whitehead reminds us that children must be brought up well in addition to being born well. But that is quite compatible with variety. Some years ago I met with a little girl who struck me as being the best behaved child I had ever seen. The lady I was with entirely agreed with me. The mother of the child was a great varietist. From all I can ascertain about the children of varietists, they are at least as well behaved as other children.

R. B. KERR.

### Concessions to Women.

Discussing the progress of women in the Nineteenth Century (Lucifer No. 959), I instanced five significant concessions that had been made. These were: Education, salaried work, wife allowed to own property, mother guardian of her children, and the political franchises.

None of these has been everywhere conceded, even in civilized countries, nor did I claim that they had been, but the principle has in each case practically won in English-speaking countries. Lucy R. (in No. 961) admits that the first four have been obtained, but she calls them a beggarly list; as to the last, the political franchises, she exempts it from being placed in the "beggarly list," but claims that it has not been conceded.

I cannot in a few words attempt to show the practical value and historical importance of each of these, but I claim that the fact of their having been all obtained in one generation is an overwhelming proof of the advance of women in that time. History has never rushed on at a more rapid pace than that, nor should any student of past history expect it. Such an advance usually means a pause after it. Yet women are pushing the right to divorce without pause.

I placed the most important of the list first: Education.

I have owned the name that Lucy R. is so good as to call euphonious for so many years that I can remember the last fights in the struggle for the higher education of women in England; indeed I was myself a humble combatant in these. The battle may now be forgotten, but no observer of social progress can doubt the value of its effects.

It is an astounding assertion that the political franchises are more important than education. Nevertheless, they have their value. Lucy R. says that women's suffrage "has not been conceded and likely never will be." The Parliamentary franchise has been conceded throughout the whole continent of Australia; also in New Zealand; also in four of the American States—Wyoming, Colorado, Utah, and Idaho. The women's municipal franchise is almost universal in all English-speaking countries outside of the United States.

As one proof that women appreciate the franchise, I may add that in the recent election for the Federal Parliament of Australia, the votes of men numbered 970,000 and those of women 856,000. When it is remembered that there are more men than women in Australia, this shows that women are thoroughly alive.

DORA FORSTER.

### Clubbing With the Arena.

For many years the Arena and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the Arena alone. Now they are offered for two dollars and fifty cents—the yearly price of the Arena alone. All who remember the place in journalism held by the Arena under the editorship of B. O. Flower will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.



# Lucifer, the Lightbearer

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Wollstonecraft Number.

A few favorable answers have been received in response to the inquiry made last week under this title—enough to make it reasonably certain that the plan will be a success. The 27th of April is the anniversary of the birth of Mary Wollstonecraft. In order that the memorial number may be dated on Thursday following this date it will be necessary that the contributed matter for that issue reach us soon—if possible, not later than the 23d of this month.

LUCIFER's editorial pages for this week are occupied mainly by a selection from the New York Sun, written by Ida Husted Harper, with comments by Edwin C. Walker, on a subject that is now receiving much attention by thinkers everywhere. It is sincerely hoped that the length of this article will not deter any reader from giving it a thorough perusal. Likewise it is hoped that the contributions of J. Wm. Lloyd on Taoism and of R. B. Kerr on "Monogamy and Heredity" will not be slighted on account of their length. There are subjects that cannot be fairly and lucidly presented in the space of a few short paragraphs, and these are of that class or number.

In Free Society of last week C. L. James, whose article "Concerning Jealousy" appears in this issue, makes certain statements in regard to Lucifer and its editor which I unhesitatingly pronounce FALSE as to fact or inference. Having yielded my share of space this week to others, vindication of Lucifer's methods against the charges and insinuations of a man who seems to have little regard for equity, for fairness, for justice and for accuracy of statement, must be postponed.

## Thoughts on Race Suicide.

President Roosevelt builded better than he knew when he issued his views concerning what he called "race-suicide." His utterances have given an impetus to the discussion of the marriage and population questions that has not been imparted by any other force for a long time. As an example of recent radical expressions in the popular press, there is nothing much better than the article of Ida Husted Harper in the New York Sun of March 22, which article reads as follows except the sub-heads:

### WOMEN WHO MARRY AND WOMEN WHO WON'T MARRY.

One is at a loss to decide which is richer in humorous features of the two discussions now gayly pursuing their way in the daily press—one on the growing disinclination of women to marry, the other on their failure, when they do marry, to produce a large number of children. More or less learned editorials are being written on these two subjects, and the readers of both genders are carding the papers with overflowing and unabating zeal. Women in

general are pursuing the even tenor of their way, sustained by the consoling thought—"I don't have to." In the good old times the woman who did not marry was unanimously declared to have made a failure of life and was regarded with pity not unmixed with contempt. The airs assumed by her married sisters, no matter what sort of husband they had drawn in the matrimonial lottery, were galling in the extreme, while the "old maid" was the favorite subject of the masculine gibe and jeer and the most fruitful topic for the paragrapher's wit. Now it is very often the unmarried sister who puts on the airs and is an object of envy to the wife tied down with family cares and financially an absolute dependent on the husband's bounty, while the clever sayings and smart doings of the "bachelor girl" are the delight of the space writers on the daily papers.

### A CRY OF DISTRESS.

With what joyful amazement would the women of even a generation ago have opened their eyes could they have foreseen the present day, when from press and platform, from pulpit and legislative halls, comes a cry of distress because women will not marry. In at least a dozen Legislatures bills have been introduced to impose a tax on bachelors, in the hope that to escape its provisions, they would coerce the maids into marrying them. As in no case, however, did the proposed annual tax equal the expense for one month of the average household, it was scarcely calculated to cause a stampede to the marriage altar. But such a bill can never pass, for men, as a rule, are magnanimous to their sex and most of the legislators are themselves married. Now such papers as the Chicago Tribune and the Washington Post are urging that the shoe be tried on the other foot and that the spinsters be taxed. "Are they not encouraging the bachelors to live unto themselves?" asks the Tribune. "If so ought they not be taxed, too? If they are to enjoy celibacy, why should the bachelor not be allowed to enjoy it also?" "Let us give the bachelors a rest," says the Post, "and try the effect of a threat, at least, on the fair ones."

### THE GIST OF THE MATTER.

The gist of the whole matter is that for the first time in the history of mankind woman is in a position to exercise a choice as to marriage. So long as she was confronted with three alternatives—to marry, to starve or to live in endless dependence on relatives—she took the one that promised at least a chance of happiness. Men being then an absolute necessity it is not surprising that they rated themselves away above par, lords of creation, summum bonum, sine qua non and various other choice things in Greek, Hebrew and Sanskrit. In their hearts, however, they had always a doubt—almost a certainty—that there would be a very big slump of their stock if women outside of marriage were not practically helpless. And so at their very first move toward independence—the attempt to secure an education—they raised the cry "If you educate women they will not marry."

What is all this but a confession by men that ignorance and dependence on the part of women are essential to marriage? Does any self-respecting man want a wife on these terms? On this point United States Labor Commissioner Carroll D. Wright said in an address last week:

"As the woman has power given to her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be a home and protection.

"The necessity under which many young women live of looking to marriage as a freedom from the bondage of some kinds of labor tends, in my mind, to the worst form of prostitution that exists. I cannot see much difference, except in degree, between a woman who sells her whole freedom and her soul to a man for life because he furnishes her certain conveniences and one who sells her temporary freedom and her soul for a temporary remuneration.

"To my own mind one of the greatest boons, and one of the surest prophecies I can offer as to the industrial emancipation of woman, will be the frank admission on the part of chivalric



men that she is the sole, rightful owner of her own being in every respect, and that whatever companionship may exist between her and the man shall be as thoroughly honorable to her as to him."

If a man wishes to be married for commercial purposes he should uphold the old regime. If he prefers to be married because he is loved, respected and his companionship is desired for life, let him exert his influence to have women educated, self-reliant, free and independent in every regard. Then, if they wish to marry, as the vast majority will to the end of time, the relation will be one of honor to both parties. If the agitation for "woman's rights" during the past fifty years had had no other result than to bring about a recognition of this ideal and an approximation toward it, it would be fully worth all it has cost.

#### WOMEN REPUDIATE THE DIVINE COMMANDS.

Next to the alleged divine command that all women must marry has come the other one that, having done so, their chief occupation henceforth should be multiplying and replenishing the earth. As a matter of fact, the latter decree should come first, for in the Old Testament, which contains our only accepted record of direct revelation—at a time when the law-givers had personal communication with Jehovah—marriage was by no means a prerequisite of multiplying and replenishing. In the evolution of civilized life, however, the religious statutes which sanctioned polygamy gave way to those requiring monogamy, but as the one commanding women to increase and multiply was not repealed, it has been pretty hard on the wives to carry its provisions to the limit. As women are slowly slipping off the bonds of superstition they are discovering that this law has the remarkable peculiarity of providing greater penalties for obedience than for disobedience, and the more skeptical among them decided some time ago the author of it has been masquerading under an alias for the past 6,000 years.

Having lost their fear of being arraigned before the high Court of Heaven for failure to devote all the available portion of their lives to increasing and multiplying, and not recognizing the jurisdiction of any lower tribunal, the wiser among them now manage these matters according to the judgment of the family council. And in the decision—let this fact not be lost sight of—the husband has the same share as the wife. In the determination to limit the number of the offspring the two are equally responsible. There are probably several reasons why the men stand back and let the women take all the censure—one, because it is a delicate subject to discuss; another, because men still presumably have a traditional pride in the achievements of a numerous progeny—although as this usually grows larger the lower one goes in the scale of intelligence and thrift, there seems to be no cause for pride—and, third, because the custom began with Adam of putting the blame on woman. The truth is that, in this day of strenuous demand on time, labor and purse, neither husbands nor wives feel equal to the burden of a large number of children and they do not intend to assume it. The editors may lecture, the preachers may preach, the Presidents may issue pronouncements, but they will not change the situation in the smallest degree. Intelligent people have learned that it is entirely possible to regulate the size of the family without injury to health or morals, and they will regulate it.

#### THE G OF BLESSINGS TO WOMEN.

This knowledge has proved the greatest of blessings to woman. It is often said that motherhood is essential to the fullest development of her character. Generally speaking, this is true; but it by no means follows that it is developed in direct ratio to the number of children. While a few children may, and usually do, bring out the beautiful qualities of the mother instinct, they often multiply so rapidly that health is impaired, the nervous system broken down, the patience worn threadbare and the pleasure of maternity is swallowed up in its pains and vexations. The delights of reading, writing, society, travel, must be largely given up and the precious companionship between husband and wife must be sacrificed to the demands of the nursery, the growing children and the constantly increasing cares

of the household. Disappointment, irritation, discontent and depression are apt to result, and the nature which might have been sweet, strong and lovable under favoring circumstances often becomes soured, weakened and calloused. Hard conditions do not always prove the highest agent for perfecting character.

#### NEED NOT DOOM HERSELF TO CELIBACY.

If a husband is unfaithful, drunken or abusive the wife with a large brood of children is completely at his mercy, while if they are but few the door of escape is open and she can hope herself to provide for their wants. If there is a physical, mental or moral taint from past generations she need not suffer the agony of being the means of perpetuating it. If the woman have a talent which she can utilize for the good of humanity, if she has spent years preparing herself for some special work, she need not necessarily doom herself to celibacy. Now that an immense family is no longer the inevitable result of marriage, the wife may have the desired quota of welcome children in its early years and still possess the heyday of her life to devote to whatever line of work or pleasure she desires. But so long as she was held under the ban of the alleged divine decree, "Thy desire shall be to thy husband and he shall rule thee," reiterated by St. Paul, "Let the wife be in subjection to her husband," and this desire, rule and subjection meant continuous child-bearing; so long as the chief value placed on woman was as a breeder; so long as generation after generation were kept in a helpless and dependent position because of their many children, and motherhood was used as a blockade for every advanced step they tried to take—so long as these conditions universally prevailed, there was no hope that the stream of their life could broaden beyond the narrow channel of domestic routine. The passing of the large family is, therefore, the most important factor in the development of woman as an individual, an entity, a complete and equal half of the human race.

#### COMMENTS BY E. C. WALKER.

In the Westminster Review (London) for March appears a paper by an Irish physician of the North of Ireland. The author is W. R. MacDermott, M.B., and the article is entitled "Insanity and Morality." Taking a rural area with which he was familiar, he listed the families in which insanity had appeared, once or oftener. He finds three causes for the prevalence of mental disorders (more than 50 per cent of the families in the district investigated are infected): 1. The intermarriage of predisposed persons. 2. The postponement of marriage to an age at which the sexual function is enfeebled. 3. Marriage where children are produced as fast and as long as the natural process allows.

Dr. MacDermott's concluding sentences are: "The physiological licentiousness represented by elderly worn-out women in feeble health, bearing children when past their ability, was a common feature of the family life. This, call it anything we like, is fraught with consequences far more serious than anything the conventionalist limits his terms of condemnation to."

"I have said enough to indicate that physiological law and our conventional code of morality are visibly and plainly at issue. I am convinced that until this view is acted on there is nothing for it but to build asylums for an ever-increasing crowd of lunatics."

The American publishers of the Westminster Review are the Leonard Scott Publication Co., 7 and 9 Warren street, New York City, and the price of the Review is 40 cents. I presume the publishers would mail it for that sum. Or, I would do so. The article occupies a little more than six pages of the Review and is well worth a careful perusal and study, especially in view of its source.

#### Concerning Jealousy.

If the matter were one of mere polemics, it would clearly be unjustifiable for me to interfere between Adolf G. Vogeler and Dora Forster. But I suppose we are all seekers for truth; and I do not exactly agree with either of them. That the anthropomorphoid apes (some of them) are monogamous, only raises a



presumption that primitive man was. It does not at all refute the overwhelming proofs collected by Bachofen, McLennan, Lubbock, et al., that his social state was promiscuity. For the anthropomorphoid ape is not "Darwin's grandpapa," as the Mustang Liniment advertisement would have him, but a collateral branch—a sort of poor cousin—whose family arrangements are quite independent of the other's. The immense diffusion of the negritto race—from Fiji to Central Africa, where it put forth the negro branch,—together with the recent discoveries of dwarf skeletons in Europe, Central America, near the poles, etc., indicate that the simia who became our ancestors were little fellows, not at all able to compete with anthropomorphoid apes, for sex or anything else, in the arena of individual physical force; but only by virtue of great ferocity, superior smartness, and, last not least, extreme gregariousness. As regards sex, and everything else, the institutions of their descendants give unmistakable marks of primitive communism. Sir Henry Maine was too early to know this, and Westermarck is merely an apologist for existing customs. Moreover, the question whether these customs should now be considered good or bad, is just as much beside the facts of their evolution as whether they are like those of the anthropomorphoid apes. The first use our dwarf ancestor made of his brains was to discover that the females, to whom all other animals are courteous, could be rendered very useful as slaves. Like all the rest of his little property, he held them in common—as his descendants still do those who admit a male without securing "a protector." This intimate union of the whole tribe was a chief secret of man's triumph over stronger animals. When, however, different tribes fought, the best warriors claimed and eventually got their own captives for themselves; thus setting up marriage beside the older institution of prostitution, without which, as an outlet to varietistic desire, it has repeatedly proved incapable of existing, because it is far less congenial to men and women than to the truly monogamous animals which never have more than one mate.

In very similar ways, other kinds of private property encroached on primitive communism—the chief was the natural owner of the bow no one else could bend; the maker of weapons had to be paid for making them by those who wanted them good. The best warriors at first took all the captives they could get; and polygamy accordingly prevails in most countries. But in Europe, where land became private property, concentrating possession also became a great object to the dominant class, hence monogamy and primogeniture.

In the United States, where there is no primogeniture or entail, we have seen polygamy revive. Times have changed. Prostitution, in its day a result of gregariousness, which gregariousness gave us victory over the polygamous and monogamous animals, has long been considered an unfortunate inheritance, because it deteriorates the race. It is kept alive by its essentialness to the offshoot of marriage, which, in time, is prized by rulers, because it makes food for powder.

When we conclude that we can put our bodies to other uses than manuring others' land; that for this reason we must cease to breed like pigs; that marriage, consequently, "must go," and that prostitution, the older form of female slavery, may go with it, selective variety being substituted, we shall live up to the evident needs of our time. But State Socialism does not lie along that road. The first step is to realize that we want no rulers. If these views are correct, jealousy will not be so difficult to conquer as Dora Forster fears. Its prevalence, among human beings, is mainly factitious. And solidarity of pecuniary interest will come, not through arbitrary revival of primitive communism, but through that "over-production" which our Napoleons of finance dread. But how are we to take the first step? Exclusive devotees of free love say, we must have free mothers. Socialists reply, we cannot have them in economic slavery. A vicious circle evidently! I say, a few Anarchists have been born already, unfavorable as the conditions are; and their doctrine, in spite of persecution, is rapidly increasing, because it suits the needs of an industrial age. As it spreads, it

will bring in both free women and an environment to suit them. Otherwise, I should see no hope.

It is true that women have taken a somewhat active part in the recent movement for their own emancipation. But they have never been so free since the fall of the Roman Empire as they were under its laws; and they were the chief zealots of the superstition which took that freedom from them. I am afraid women's zeal for their right to their own persons cannot be trusted. Their besetting sin is *masochism*, or sexual servility, as man's is *sadism*, (sexual tyranny)—very naturally, considering their ancestry. What can be trusted is the increase of knowledge, through inductive inquiry, by means of those industrial arts which are rendering obsolete old conditions, and will destroy institutions suited only to the past. That is why every mask under which the Movement in Favor of Ignorance may hide its hideous visage should be so unsparingly and indiscriminately pulled off by whoever would prevent our civilization from reaching a lapse into the new Dark Ages of "Eddypus."

C. L. JAMES.

### What Will Become of the Children of Free Mothers?

The following question appeared in the Boston Traveller Feb. 4, 1903:

"What will become of the poor children under free love? I should like the disciples of Tom Paine to answer.—Henry Smith."

As one of the disciples of Thomas Paine I would say to the questioner:

Infidels and Free Lovers do not have more children than they can support, and that their parents take care of them. I never heard of one being deserted or neglected by both parents. They require no asylums. Mr. Smith adds:

"Voltaire de Cleyre lectured on Thomas Paine and Free Love; likewise Emma Goldman."

It is also true that when Voltaire de Cleyre was in the hospital Emma Goldman offered her services as a trained nurse to take care of her, and that her friends contributed all the money required for her expenses while at the hospital. This, too, is in accordance with their principles of mutual aid. This was true in regard to both individuals. Even the local press, which is not favorable to their teachings, complimented them.

I know that the Girard College, of Philadelphia, founded by Stephen Girard, an Infidel, whom Daniel Webster declared to be a disciple of Thomas Paine, has no restrictions as to religious belief, and that it today maintains and educates 1500 children of Christian parents. The board of directors is composed entirely of Christians. The president, I believe, has just celebrated the twenty-fifth anniversary of his Bible class, and, notwithstanding the restrictions against religious teaching, the directors have erected a church at the cost of \$20,000, in which Protestant religious services are held daily. The Girard College has turned out six ministers of the gospel who now have regular churches. I do not know of a copy of Paine's works in the library of the college.

I know further that Christians permitted the Rev. Edward Dunbar to die in prison, where he was serving a term for bigamy, and to be buried in a pauper's grave in Minnesota. He was the author of the hymn, "There is a light in the window for thee."

To do good was the religion of Paine. I will cite one of many instances where it was put into practice: About fifteen years ago a young person who had loved unwisely had been deserted and was on the verge of suicide, but was saved by the timely financial aid of Thomas Paine's disciples. Today she is considered one of Lucifer's best contributors on social subjects.

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an education. The boy has attached himself to his protector, is quite bright, and goes to the public school. In this case a little financial help is needed, and needed now.

This is not a free-love child, but one born in lawful wedlock and of God-fearing Christians. It is not a theory that confronts us, but a fact.

Remember, Thomas Paine saved the American Republic by his timely subscription of \$500 in 1780.

Can the Luciferites do anything in this case? I shall send a V from the friends in this city.

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